

MORAL ADVOCATE.

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"On Earth peace, good will towards men."

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For the *Moral Advocate*.

The Millennium.—No. 5.

Continued from page 80.

In pursuing the subject, I shall endeavor to make suitable selections from the 2d vol. of "Jones' History of the Waldenses." It may not, however, be improper in this place to make a few observations.

It may appear to some of those into whose hands these sketches may come, that I am too positive, too decisive, or self-opinionated. As obviating this difficulty, I may remark that I have indeed learned, (and it is a lesson that may be usefully inculcated,) that *deliberation* in forming our conclusions, and a firm *decision* in supporting them, are essentially necessary. If I am suggesting to the reader new ideas, let it be supposed that they, in part, originated with me some thirty or forty years since, & that I have carefully gathered & preserved in memory, all the evidence that has been offered, for, or against them; then contrast our conditions. Our conclusions are drawn from such evidences as produce those conclusions; in order, therefore, that our conclusions should be correct, the evidence must necessarily be so. I have no doubt that evidence in support of the sentiment I am advancing in relation to war, has been offered to many who have rejected it, through a want of perseverance and firmness in following it up to a *decision*: and am equally persuaded that multitudes under the influence of the opposite evidence, supposed they were doing right, when, in obedience to the orders of their superiors, they became the ex-

ecutioners of the vengeance of the Roman Church upon these *non-resisting lambs of the fold of Christ*.

The Roman Church very early adopted the policy of keeping the laity, or common people, in ignorance; which has been invariably pursued to the present time; although in a considerable measure, its supreme controul, by which alone this policy could be perpetuated, has been wrested from it. By *Church*, I mean its government—the confederacy of pope, cardinals, bishops, prelates—and all the numerous trains of ecclesiastics who hold an authority under the pope. It is readily apparent to us, that it is easy for *design* to operate upon *ignorant credulity*. Hence, the forwardness of the people in these persecutions. Therefore, when treating of that Church in pointed terms, it may be understood that exceptions are admitted; both in the minority in the priesthood, and among the people: but still, the government, to the present moment, has maintained the inquisition whenever it has been in its power to continue its operation; neither have we any conclusive evidence that it is less base in principle than at any former period.

In reference to general feeling & sentiment, it affords cause for our astonishment that ever human beings could have been found who delighted in the slaughter of those harmless people who conscientiously followed the foot-steps of the Saviour. In the same feeling, I may express my equal astonishment, that under our comparative advantages for the attainment of right knowledge, any can be found under the Christian name—and in possession of the

New Testament, that espouse the cause of carnal warfare. However it may be in the other, can it be supposed that the plea of ignorance in this case, will exculpate the violation of the positive commands of the only Saviour of fallen man? And it may do no injury to take another comparative view. That government was at war with principle, and with men only as the promulgators of that principle: whereas the governments of the "reformed" part of Christendom, are not only frequently at war with each other, but also with principle, just so far as coercive measures are used to induce a sacrifice of principle. Witness the Military laws enforcing upon conscientious scruples, penalties or imprisonment!!! If this is the way in which to advance the Redeemer's kingdom, then am I retarding its progress—if the millenium state is "hastened" by opposition, then am I contributing to its procrastination.

It is optional with us, whether we will be governed by evidence derived from human policy—from tradition—from the maxims and customs of the world; or from the evident tenor of the scriptures and the knowledge we possess of the lives and precepts of the primitive Christians, in relation to the gospel dispensation. It is apparent to every observer, that they are founded on opposite principles. From whence came the opposition of the former, to the obvious import of the latter? Here my investigation commenced—with a mind disposed to search for the foundation of both Truth and Error. From discovering (and no more than every observer of mature understanding will admit,) that the present professing Christian world, as a body, is in a state of apostacy; I was led to trace defection from primitive principles; and following the chain of ecclesiastical history, had to follow it through a labyrinth of folly and iniquity, into the Roman Church.

I may remark it with assurance, that this, being termed and considered a *Christian Church*, and yet exhibiting principles to the world directly hostile to the pure and peaceable principles inculcated and exemplified in the primitive Church, has produced an insurmountable skepticism in the minds of thousands, and tens of thousands. Which is preferable, this or a union with that Church, I cannot decide. It had a powerful tendency to shake my confidence in the Gospel dispensation; for, although distinguished by the term *Protestants*, I could discover in the character, many expressive features of the "Mother Church:" of these, my readers may judge, when I shall have finished this undertaking. But *hope*, like "an anchor to the soul," lets not go its hold upon the promises—I was preserved, through a secret belief that there ever had been, aside from that Church, a remnant, or a seed, that retained, and was governed by, the original principles; the proof of which, as a fact, contributes more towards substantiating a belief in the Divinity of Christ and the veracity of the Apostles, than ten thousand volumes having the *mark* of the Roman Church, whose every feature is, as it were, delineated with human blood. In the New Testament we have exhibited to view the original standard of Christian perfection: if, then, passing through the Papal into the Protestant Churches, we have another presented with all the contrariety of expression that we behold claiming to be the standard of truth, it would rather afford cause for admiration, if infidelity should not triumph over a belief in the Gospel dispensation. If the appellation of Christian would pass as a substitute for its principle, there would be no occasion for endeavoring to awaken the sleeping consideration of its professors. But though a million may be preaching "smooth things," and the most of

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Christendom unwilling to hear "right things," while the spirit of war keeps the human family in perpetual commotion, and its deluded votaries are following the hard-beaten path of all nations, it is my province to sound the alarm: and I may repeat this excellent precautionary advice, "Be not deceived." I mean, not merely as it is displayed in hostile armies, but have reference also to every deviation from that most excellent precept—or rather command of the Saviour: "Whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets."

I know not how many will be addressed with these sentiments, and evidences of the prosperity of the Christian Church, in its first principles; but feel a desire that every person in Christendom might have the perusal of them. A Key is hereby furnished for unlocking that "mystery of iniquity" which the Saviour and the Apostles predicted; and which proves as clearly the spirit of prophesy in them, in foretelling the reign of anti-christ, as that in the prophets foretelling the advent of the Messiah. It opens to view in the most convincing manner the nature of the two kingdoms—of Christ and Anti-christ; and affords a satisfactory elucidation of their principles, and their effects on the conduct of mankind. As a summary of the evidence, I will here suggest for a maxim, that, So long as men believe the Papal Church to have been a Christian Church, and that the Apostolical ministry decended through that line; just so long they will believe that war is admissible in the Church of Christ. I may repeat the sentiment, and the future history of the world will confirm it; that the true Church has been preserved in "the wilderness," in the spirit of peace and non-resistance—that it ever has subsisted, and ever will, only in the spirit of peace—of love—

and patience under suffering for the name of its blessed Founder & Preserver, and the glory of his spiritual kingdom.

This Key opens the book of the Revelations to John in the Isle of Patmos. Note the first verse. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass: and he sent and signified it by his angel, unto his servant John." We find that subsequently the character of anti-christ was unfolded to the vision of John; and that, having already risen, his authority and his kingdom were evidently described in the spirit of prophesy. Now I say, we cannot suppose any other than the Church of Rome to answer to that character; therefore to deny that that was and is the very anti-christ, brings directly the charge of imposture upon John—or the Angel—or Him from whom he received his commission. But admitting that to have been the very anti-christ, and that the character was minutely and accurately depicted, proves incontrovertably, a spirit of fore-knowledge; and instead of invalidating the promises and threatenings of the scriptures, places the truth of the records of John, upon an unquestionable foundation. These are plain deductions—drawn not from ideal, but from existing evidences. The Apostle Peter expressed a similar view of anti-christ. See 2 Peter 11.

The fulfilment of the predictions relative to the true Christian Church, must be gratifying to every Christian feeling. Its suffering under oppression and persecution—being as far as possible banished by anti-christ, the Church of Rome, from the habitable parts of the world, and yet preserved in a line of succession from the Apostolic Church—all these were opened to the view of the Evangelist John; and in this people, have all been accomplished. I ap-

prehend that many will be surprised not only at my opinions, but more so when seeing it incontrovertably established as a truth, that such a Church has been sustained in existence. It may also seem mysterious to those who are not in the secret of ecclesiastical policy, that through the lapse of time since the commencement of the labors of Luther and Calvin, the knowledge of this people has been cautiously concealed from the view of the world. But, well might it be supposed that this would eclipse the glory of these great reformers, and consequently of their successors, to have it known that they had been preceded by a Church that approached so much nearer the primitive state. The biographers of those men, and those who have written the history of the reformation, would have the world believe that it originated with them; and such is the almost universal belief. It is however very apparent, that as the Pagans retained the custom and spirit of war when they assumed the Christian name, in the fourth century, and from whom sprang the Roman Church; so these reformers retained them as derived from that Church in the sixteenth: and from them it has descended through all the popular Churches to the present time. They were not found in that Church whose members, while combating the impostures of the papal Church, maintained the dividing line, by an invincible attachment to the Truth, and who could with propriety have adopted this language of the Apostle, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." I very cheerfully admit that Luther and Calvin were indefatigable in their endeavors to promote a reformation, and that much was accomplished by them; but one very important question is yet to be solved, viz. Why did they pass over in silence the subject of War? I believe

that no evidence can be found, that they remonstrated against it, or that they ever supposed it to be inadmissible in the Christian Church. Now I say, let every light stand in its proper place; but I do believe that thro' a reversion of this order, more deference is paid to the decisions of these men, than to those of Christ and the Apostles. I desire, not an unprofitable alarm in the mind of the reader, but to induce an interested solicitude to become acquainted with the true character of the Gospel dispensation.

I will copy a sentence from a biography of Calvin, when at the age of twenty three years, and in A. D. 1532; as an evidence that he found a Church in a comparatively better condition than the one of his own forming was afterwards, when he left it. "During a few months residence at Paris, Calvin became acquainted with the principal advocates for the pure doctrines. Among these he especially distinguished Steven de la Forge, a celebrated merchant, who was afterwards burnt for the name of Christ. Being left free at this time to make his own election of pursuits in life, Calvin laid aside his legal studies, and devoted himself to the cause of religion. This gave high satisfaction to the friends of the Reformation, who then held their private assemblies at Paris. In these he was active in illustrating and confirming the genuine doctrines of the Bible."—WATERMAN.

I will now return to the history.

It is impossible to convey to the reader by extracts, a full knowledge of the people called Cathari, Waldenses, and by various other names. Their unshaken and invincible attachment to the purity and simplicity of the Gospel of the Lord Jesus Christ; and the barbarity with which they were treated by the Roman Church, far exceeds the conceptions of those who possess only a partial knowledge of their history. In or-

der to form an estimate of either, we must understand both.

The popes must have been seated in the papal chair in quick succession, as the names of one hundred & eleven are recorded, as occupying it prior to the middle of the twelfth century. And, it may have been nearly true, that each in his turn desired to sway the power of omnipotence, since kings and emperors were made to bow before them; but perhaps more especially so, since that period. How must it have been then, when that power was exercised upon a *passive*—though sometimes numerous people!

It really seems to me that any man whose mind is susceptible of conviction, may be satisfied in the belief that the true Christian Church decended in one unbroken line from the time of the apostles, through the succession of this suffering people.

'In the sketch' (says Jones) 'which Reimerious has furnished of the principles of the Waldenses, [14th century,] it is to be remarked that there is not the slightest allusion to any erroneous opinions maintained by them, regarding the faith and doctrines of the gospel; and this is a noble testimony to the soundness of their creed. For, having himself been connected with them—a man of learning and talents, he doubtless was intimately acquainted with their doctrinal sentiments; and, having apostatized from their profession, and become their determined adversary, he could not have been wanting in inclination to bring forward any accusation against them, which could be done with the smallest regard to decency on his part.' He was an inquisitor of the Roman Church, and said he '*had exact knowledge of the Waldenses,*' at whose trials he often assisted in several countries.

'The first error of the Waldenses,' says he, 'is, that they affirm the Church of Rome is not the Church of Jesus Christ, but an assembly of un-

godly men, and that it ceased from being the true Church, from the time of pope Sylvester, at which time the poison of temporal advantages was cast into the Church—that all vices & sins reign in that Church, and that *they alone* live righteously—That they are the true Church, and that the Church of Rome is the whore mentioned in the Revelations. They despise and reject all the ordinances and statutes of the Church, as being too many and very burdensome. They insist that the pope is the head and leader of all error—that the prelates are the scribes and seemingly religious pharisees—that the popes and their bishops, on account of the wars they foment, are murderers—that our obedience is due to God alone, and not to prelates, which they found on Acts, IV. 9.—that none in the Church ought to be greater than their brethren, according to Mat. XX. 25, &c.—that no man ought to kneel to a priest, because the angel said to John, (Rev. XIX. 10.) 'See thou do it not.'—that tythes ought not to be given to the priests, because there was no use of them in the primitive Church—that the Clergy ought not to enjoy any temporal possessions, because it was said in the law, 'The tribe of Levi shall have no inheritance with the children of Israel, the sacrifices being their daily portion.'—That it is wrong to endow and found churches and monasteries, and that nothing ought to be bequeathed to the churches by way of legacy. They condemn the Clergy for their idleness, who say, they 'ought not to work with hands as the apostles did.' They reject all the titles of prelates, as pope, bishop, &c. They affirm that no man ought to be forcibly compelled in matters of faith. They condemn all ecclesiastical offices, & the privileges and immunities of the Church, and all persons and things belonging to it—such as, councils and synods, parochial rights, &c.—

declaring that the observances of the religious, are nothing else than pharasaical traditions.

As to the second class of their errors—they condemn all the sacraments of the Church. Concerning the sacrament of baptism they say, that the catechism signifies nothing—that the absolution pronounced over infants avails them nothing—that the god fathers and god-mothers do not understand what they answer the priest. That the oblation which is called *All-wogen* is nothing but a mere human intention. They reject all exorcisms & blessings. Concerning the eucharist they say, that a wicked priest cannot celebrate that sacrament. 'That the mass signifies nothing; that the apostles knew nothing of it; and that it is only done for gain. They reject the canon of the mass, and only make use of the vulgar tongue; affirming that the offering made by the priest in the mass, is of no value. They reject the kiss of peace—that of the altar, of the priest's hands, and the pope's feet.' 'That it was an error of the church to forbid the Clergy to marry. They disallow the sacrament of extreme unction, they hold the sacrament of different orders of the Clergy to be of no use; every good layman being a priest, and the apostles themselves being all laymen. That the preaching of a wicked priest cannot profit any body, and that which is uttered in the latin tongue can be of no use to those who do not understand it. They deride the tonsure of priests; and reproach the Church that she raiseth bastards, boys, and notorious sinners to high ecclesiastical dignities. They say, the Holy Scriptures is of the same efficacy in the vulgar tongue as in latin. They can say a great part of the old and New Testaments by heart. They dispise decretals, and the sayings and expositions of holy men, and cleave only to the text of scripture. They condemn excommunication, neither do

they value absolution, which they expect alone from God. They reject the indulgences of the church, and deride its dispensations. They admit none for saints except the Apostles, and they pray to no saint. They condemn the canonization, translation, and vigils of the saints. They laugh at those laymen who choose themselves saints at the altar. They never read the liturgy. They give no credit to the legends of saints—make a mock of the saints' miracles, and despise their relics. They abhor the word of the cross; because of Christ's suffering on it; neither do they sign themselves with it. They contend that the doctrine of Christ and his apostles is sufficient to salvation without any church statutes and ordinances, and affirm that the traditions of the church were no better than the traditions of the pharisees—insisting moreover, that greater stress is laid on the observance of human tradition, than the keeping of the law of God. They refute the mystical sense of the scripture, especially as delivered in mystical sayings and actions, and published by the church—such as that the cock upon the steeples signifies the pastor.

The third class of errors is as follows.—They condemn all approved ecclesiastical customs which they do not read in the gospel; such as the observation of candlemass, Palm-Sunday, the reconciliation of penitents, the adoration of the cross on Good-Friday. They despise the feast of Easter, and all other festivals of Christ and the saints, and say that one day is as good as another, working upon the holi-days, where they can do it without being taken notice of. They disregard the church fasts, alledging Isaiah LVIII. 'Is this the fast that I chosen.' &c. They deride and mock at all dedications, consecrations, and benedictions of candles, ashes palm-branches, oil, fire, wax-candles, *Agnus Dei's*, churching of women, strangers, holy places, and persons, vestments, salt and water. They look upon a church built with

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stone to be no better than a common barn, neither do they believe that God dwells there, quoting Acts VIII. 48. 'God doth not dwell in temples made with hands.'—and that prayers offered up in them are of no more efficacy than those which we offer up in our closets, according to Mat. VI. 6. 'But thou, when thou prayest, enter into thy closet.' They set no value on the dedication of churches, and call the ornaments of the altar, 'the sin of the church,' saying that it would be much better to clothe the poor than to decorate walls. Of the altar they say that it is wastefulness to let so much cloth lie rotting upon the stones; and that Christ never gave to his disciples, vests, or rockets, or mitres.* Concerning lights used in the church, they say that God, who is the true light, stands in no need of light, and that it can have no further use than hinder the priest from stumbling in the dark. They reject all censings,* estimating holy water no better than common water. The images and pictures in the church they pronounce to be idolatrous. They mock at the singing [chanting,] in the churches, saying that the efficacy is in the words, not in the music. They deride the cries of the laymen, and reject all festival processions, as those of Easter, as well as mournful processions at rogation week, and at funerals. They laugh at the custom of bringing sick persons on a bench before the altar. They dissuade people from going on a pilgrimage to Rome, and other places beyond the sea, tho' they themselves pretend to go on pilgrimage, whereas it is only with a design to visit their bishops who live in Lombardy. They express no value for the Lord's sepulchre, nor for those of the saints, and condemn the burying in churches, which they found on Mat. XXIII. 29. 'Wo unto you scribes and pharisees, because you build the tombs,' &c. and prefer burying in the field to the church-yard, were they not afraid of the church. They maintain that the offices for the dead, masses for the deceased, offerings, funeral pomps, last wills, legacies, visiting of graves, the reading of vigils, anniversary masses, and auricular suffrages are of no avail

to departed souls. They condemn watching with the dead because of the folly and wickedness practised on those occasions.

They hold all these errors because they deny purgatory, saying that there are only two ways, the one of the elect to heaven, the other of the damned to hell, according to Eccles. XI. 3. 'Which way soever the tree falleth, there it must lie.' They contend that a good man stands in no need of any intercessions, and that they cannot profit those that are wicked, that all sins are mortal, and none of them venial, that once praying in the words of the Lord's prayer is of more efficacy than the ringing of ten bells, yea than the mass itself. They think that all swearing is sinful, because Christ says, (Mat. V. 34.) 'Swear not at all, but let your communication be yea, yea, and nay, nay.' They are against punishing malefactors with death, which they found on Rom. XII. 19. 'vengeance is mine, I will repay, saith the Lord.' 'Thus far the testimony of this Inquisitor.' And it must be apparent that the principles of these dissenters from the Catholic church, were in full accordance with the precepts of the New-Testament; and that they exemplified those principles in life. We may also derive from it, some ideas of the confused mixture in the creed and the customs of that church.

Jones proceeds with the account of the Waldenses of Bohemia by Eneas Sylvius; but considering its similarity with the foregoing, I shall only copy a part of it. 'They hold (says he) that the pope of Rome is not superior to other bishops, and that there is no difference (as to rank or dignity) among priests. That priesthood itself is not a dignity, for that grace and virtue only give the preference. That the souls of the deceased are either immediately plunged into hell, or advanced to eternal joys in heaven.' 'That the temple of the great God is the universe, and that to build churches, monasteries, and oratories to him under the supposition that the Divine goodness could be more favourably found in them than in other places, is a limiting of the divine Majesty.'

(To be continued.)

JUSTIN.

* Perhaps cleansing was intended. Ed.

From the Philanthropist.
REFLECTIONS ON WAR.

(Continued, from page 53.)

In the preceding numbers, the impropriety of War has been treated as a Christian doctrine. It has been shown that the Gospel is a dispensation of **PEACE**: bringing men into a state of reconciliation with God, and fellowship with each other; that the life, the precepts, and the death of Jesus Christ conspicuously displayed this principle; and finally, that the practice of Christians in the first and purest ages, is a conclusive evidence of the inconsistency of War, with the principles of Christianity.

But if we take a more expanded view of the subject, if we reason from the attributes of the deity, and his designs in making this earth the abode of rational beings, and admit his superintending Providence, the same conclusion irresistably recurs upon us.

If we even descend to the lowest grade of arguments, and, leaving all ideas of religion and a Supreme Disposer of events, consider ourselves merely as creatures, whose business is the pursuit of happiness here, and recollect the wrongs and miseries, which are the inseparable concomitants of War, we become astonished at the ill-judged policy which originated it, and which has continued it as a means of obtaining the objects of our pursuit.

These two views of the subject will be separately taken.

On entering upon the first of these divisions, we must recollect that the Creator, being immutably & unchangeably good in himself, every production of his power, must partake of the purity from which it emanated; and that man has been the peculiar object of his attention. Endued with faculties to receive the precepts and instructions of his Creator, as the rules of his conduct, and destined, when the work of preparation shall have been accomplished, to take his station in the regions of unchanging blessedness. Thus dignified and progressing to a station still more exalted, it must be the designs of Providence that his conduct should correspond with the high privi-

leges bestowed upon him; that the faculties and perceptions with which he is endued, should lead to order, harmony, and mutual benefits, and not place him pre-eminent in the animal creation, for his dreadful efficacy in destroying the happiness of his species.

If we acknowledge that the Almighty imposes any obligations of virtue on man, and that these virtues are but component parts of perpetual happiness, and designed to prepare us for that condition, it will follow that in this system of ethics or theology, or whatever we please to call it, there can be no mixture of principles which tend to disorder, confusion, or misery.

We cannot suppose the Creator intended that man should display no traces of those excellencies which we look up to as constituting the state of Beatitude, nor can we admit that he organized a system of virtue, for the government of his rational creatures, inconsistent with his own divine perfections. Hence we must conclude the whole great work of violence and discord, is incompatible with the condition of man, as he came pure from the hands of his Maker. The introduction of vice and corruption was an after business, and not deducible from infinite perfection.

But the ultimate designs of Providence remain unchanged—that man should be happy, and acquire on earth, a disposition & course of feeling, which may pass along with him, to an unchanging state of being.

The Divine attributes remain “the same, to-day, yesterday, and forever;” and the bliss of Heaven, for which we are preparing, is unaltered in its nature, by the lapse of time.

But the condition of man became changed at an early period. His best perceptions lost, his moral faculty deranged, and his propensities tending to excess and disorder. To elevate him from this condition was the work of Redeeming Love, and has been the object of every successive dispensation, which has been introduced among men. In this great work of renovation, *Mercy* and *Forbearance* were conspicuously displayed.

It was not the decision of infinite Wisdom and Goodness, to introduce, at once, that pure and perfect system, which was ushered in, by the personal coming of the immaculate Lamb:—that system which was emphatically called “the Kingdom of God:” but mankind were led along from age to age, by successive dispensations, each rising above that which preceded it, until, in the fullness of time, the Messiah came—more fully revealed the nature of his kingdom, and called mankind out of darkness, which, till then, had been but partially removed.

Here, then, we behold a gradual teaching and development of truth—but we must not forget the counterparts of this course of instruction—the forbearance of the Divine Parent, while he was, through the instrumentality of Patriarchs and Prophets, conducting his benighted creatures, to the light of the Gospel day.

Miserable would have been the condition of man, during those darker ages, if, unprepared as he was, the whole system of Divine Perfection had been rigorously required.—Condemnation would have been heaped on condemnation, and the purposes of Redemption defeated.

On the contrary, we find the first principles or rudiments of Piety, the belief in a God, his superintending providence, and control of moral & physical causes—the necessity of depending on him for instruction and protection, and the total incapacity of man, either to direct the operations of his mind, or ensure his own prosperity & preservation, were inculcated by precept, and enforced by events which carried conviction even to pagan minds. How often was the emphatical language repeated—“I am the Lord your God.” “I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded.”—“Look unto me and be saved, all the ends of the earth: for I am GOD, and there is none else.” “If ye walk in my statutes, and keep my commandments, and do them, then will I give you rain in due season—the land shall yield her increase—I will give peace

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in the land, and ye shall lie down in safety, and none shall make you afraid—neither shall the sword go through your land.”—“It is not in man that walketh to direct his steps.”—God “giveth wisdom to the wise, and knowledge to them that know understanding.”

These truths were practically demonstrated in Egypt, in the Red Sea, in the wilderness. in the promised land.—And, indeed, they have been confirmed in all nations and in all ages.

They were laid deep, as the foundation of all true religion, & they brought into unison the patriarchal administration—the Law, the prophetic ministration, and the dispensation of the Gospel, as one harmonious design, all tending to lead mankind, by easy gradations to the completion of the Gospel Scheme.

Nor does the permission or toleration of certain practices under the law, and prohibition of them under the gospel, militate against this doctrine. It was an act of *Grace*,—a pure condescension to the weakness and unpreparedness of mankind at the time in which they were allowed.

Such was the case in relation to marriages, divorces, oaths, slavery, retaliation, war, and national extermination. Somewhat analagous also to these were the religious rites and ceremonies, calculated to strike the outward senses, but not constituting the permanent worship, which neither time nor vicissitudes have ever affected.

But through all, the great first principles of true Religion were actively operating, and bringing about an important change.

As Lord of the universe, the Divine Being has ever held nations and individuals under an awful responsibility to himself. When men or nations, in the exercise of free agency, have violated the laws of God, and virtue has been trodden down with impunity, the just judgments of the Almighty have been executed by means of his own choosing: means peculiarly calculated to impress the conviction on the mind, that “the Most-High ruleth in the kingdoms of men.”

For this purpose he has used earth-

quakes, pestilence and famine.—The collision also of corrupt powers have often effected the chastisement due to their crimes—but the success of the Jewish arms, carried perhaps more complete conviction to the dark surrounding nations, of the being of a God, than any other kind of immediate interposition.

Hence, then, while the Jews were not prepared to repose in full confidence in the protecting arm of Almighty power, and were permitted to use the sword, the important end was also obtained, to establish the belief in a God, and his ability to control the powers and purposes of men.

And yet it must be recollected that the Jews had not an unlimited privilege of waging war, even in defensive operations. Each separate case was to require particular permission, and Divine displeasure and defeat were the general consequence of a reliance on their own views and policy, instead of the Oracle of truth. This restrictive system, accompanied with the most conclusive demonstrations of the immediate interpositions of a superintending Providence, was peculiarly calculated to lead to that higher dispensation which abolished war.

How often, and how clearly was it manifested to that favored people, that their victories and their preservation were not the effect of their own powers!—It was evident to the surrounding nations! a lesson important at that day to the heathen, who had not a knowledge of God or his attributes. It was important to the more enlightened Jews, as preparing their minds for a more full dependence on divine protection, and it is important to us, not only as conveying the same instruction and inspiring the same confidence, but as representing the harmony of the different dispensations, and their consistency with one grand design—to lead man by successive steps, to that exalted station for which he was originally intended.

While then we believe that the dispensations of the Almighty all harmonize, and that the seeming discordances are lost in the *mercy* and *condescension* of unbounded goodness, we also believe that he interposes the operation

of his power, to effect the purpose of his wisdom; ever regarding those who with humility look up to Him for counsel and protection.

Indeed, a superintending care, and a control of moral and physical causes, have been ascribed to the Deity, in all ages, and by all nations.

However dark & destitute of knowledge any portion of mankind may have been, they still have had some notions of a supernatural Power, from whom they derived their happiness—and a security infinitely superior to that which could be provided by their own unassisted efforts. And in proportion as our knowledge of the deity is increased and our minds expanded to comprehend his attributes, our confidence in his preserving power becomes more strong. We look up to him with rational gratitude, as the Author of all our blessings. His favor sweetens our domestic enjoyment, he bestows upon us the bounties of nature:—and his Almighty Arm around us is a more sure protection than fortifications, fleets, and armies.

If we look abroad into the visible creation, and contemplate the various phenomena of vegetable and animal life, we are naturally led from nature up to nature's God: & to acknowledge his *wisdom* & *power* in *creating*, & his *goodness* in *superintending*. Extending our observations to those vast orbs that roll in silent grandeur round their common centre, that centre pouring forth an uninterrupted flood of light and vivifying influence, we are convinced that he who called these wonders into being, must still uphold and guide them through the immensity of space. As, without an intelligent great first Cause, this material system never could have been produced; so, without a superintending Providence, its wonderful beauty and harmony could not be preserved: but the "wreck of nature and the crush of worlds" would be the final consequence.

If we take a rational view of the evidences which history affords, we shall find that though free agency was necessary to constitute man an object of rewards, yet the purposes of Providence have been effected by the most unexpected means. And whenever mankind have honestly endeavored to act

in conformity to the precepts of the Almighty "his arm of preservation has not been withdrawn, nor the counsels of his wisdom withheld."

He who clothes the fields with verdure, governs the seasons, and guides the planets in their orbits, will not withhold from man the demonstrations of his divine regard. But having revealed the beauties of *order* and harmony, and required the observance of moral precepts, as the means of attaining to that condition, we may venture to assert that he will not fail to interpose his all-sufficient aid to enable us to effect the important purpose.

These observations being premised, bring us to an important conclusion. That if the Divine Being designed that man should act by principles more exalted than the impulse of passion which governs brutes—if he designed that man should be the friend of man, and promote the happiness, and not the destruction of his species, it is inconsistent with his attributes to suppose that He would not interpose his aid to enable us to comply with the requisition, and attain the condition to which his own divine influence taught us to aspire.

To suppose that God has required of his creatures any thing which it is impossible to perform, is an idea bordering too near on blasphemy to be admitted on sober reflection. Or giving the idea another turn, to renounce all dependence upon Him for our direction and support in the pursuit of virtue & practical piety, is to adopt an atheistical doctrine which needs but to be understood to be exploded. It is upon this ground, then that we can maintain the possibility of supporting civil government. Who is there prepar'd to assert that any nation could maintain their independence, & be prosperous and happy, altogether unassisted by Divine favor? Or that the Almighty *could not* protect a nation and crown their efforts to observe his precepts? Or who would even say that *he would not*?

It is therefore no argument to say that a nation acting on the principles of the Gospel, could not maintain their independence or support civil government. It is to deny the Attributes of God. If war is destructive of the har-

mony and happiness to which man is still prompted by the precepts of his Creator, it is impious to say that a nation would not be regarded or assisted in their endeavors to live conformable to his will. And here we are supported by facts as well as by reasoning.

The whole history of the Jews, as we find it in the inspired writings, is a practical comment on this doctrine. When they regarded the laws and the testimonies—when they remained uncorrupted by idolatry, placing their dependence in the God of their fathers—no force could drive them from their inheritance—"no enchantment or divination prevailed against them." But the powers of the Earth that combined against them, were confounded and turned backwards.—But when they pursued the projects of their own viciated minds, and depended on their physical force for their preservation, they become an easy prey to violence, and the scoff and derision of mankind.

Nor is profane history uninteresting on the same point. No nation has ever been able permanently to establish their independence or their power by the policy of war. Where now are the Empires of Assyria, Persia, Greece, and Rome? Where is Babylon, Palmyra or Carthage? And what has been effected by "the tide of blood that has successively rolled from East to West, and from west to east?" Miserable disappointment, the multiplication of crimes, and the aggravation of human misery.

Yet such is the infatuation of mankind, that they discard a reliance on the Almighty, and depend on *themselves* for protection. Notwithstanding the fate of nations evinces the melancholy truth, that this dependence is not only vain and visionary, but productive of the most ruinous consequences—notwithstanding we have the strongest grounds to believe from history, reason, and revelation, that an all-powerful Providence will aid the efforts of man, to regulate his conduct by such rules as are calculated to promote the honor of the Creator and the happiness on the creature, yet they must depend on *themselves* for preser-

vation *here*, by the adoption of policy incompatible with that which the Deity himself has devised—they set up a system of morality to suit the purposes of aggrandizement, pride, ambition, and revenge, and leave the awful consequences in a future state, to be decided by the authority of governments, opposed to the obligation of the laws of God.

When we abstract our minds from the influence of prejudice and popular opinion, and look down upon the world, convulsed with discord, and dyed with blood—fanned with the sighs of the miserable, and bedewed with the tears of widows and orphans—when we recollect the exalted happiness to which we are constantly invited by him who says, “not seek my face in vain.” And further recollect our awful responsibility to the author of our lives, and the giver of every blessing, how solemn, how affecting the train of ideas that are naturally excited. How powerful the inducement to endeavor to promote that change in the public sentiment, which will put down the reign of violence and discord, and bless the world with *PEACE and good will among men!* [To be continued.]

A LETTER

To M. Jean-Baptiste Say,

On the comparative expense of Free and Slave Labour.

BY ADAM HODGSON.

Continued from page 63.

“Whilst the ancient Romans cultivated their lands themselves, Italy was renowned for fertility and abundance, but agriculture declined when abandoned to slaves. Then the land instead of being brought under the plough, was transformed into meadows, and the inhabitants of this fine country became dependent for their subsistence on provinces situated beyond the sea. The small proprietors and farmers disappeared, & the same country which had formerly presented the smiling aspect of a croud of villages, peopled with free

men in easy circumstances, became a vast solitude, in which were scattered here and there some magnificent palaces, which formed the most striking contrast with those miserable cabins and subterraneous dens in which the slaves were shut up. These facts related by the Roman historians, are attested and explained by Pliny, Columella, and Varro. ‘What was the cause of those abundant harvests?’ asks Pliny, speaking of the early periods of the republic. ‘It is, that at that time, men of consular dignity devoted themselves to the cultivation of their fields, which are now abandoned to wretches loaded with irons, and bearing on their forehead the brand of their degraded condition.’ The superiority of free over slave labourers, is even acknowledged by the masters, when they have sufficient intelligence to judge of the difference, and sufficient honesty to avow their sentiments. Recollect on this subject the passage of Columella, which I have already quoted, and in which he depicts the negligence and perverseness of slave labourers; in the same chapter, he advances as a fundamental principle, that whatever be the nature of the cultivation, the labour of the free cultivator is always to be preferred to that of the slave. Pliny is of the same opinion.”

“Observe, that this testimony in favor of free labour, is given by Romans, who were at once proprietors of slaves, and the most eminent writers on agriculture of their time.” “In manufactories, the superiority of the free labourer over the slave is still more obvious than in agriculture. The more manufactures extend in Russia, the more people begin to feel the truth of this remark. In 1805, M. Panteleyef, a manufacturer in the district of Moscow, gave liberty to all his workmen who were slaves, the number of whom amounted to 84. The same year M. Miloutin did the same.”

Brougham, in his Colonial Policy, fully concurs in these sentiments: "It requires very little argument to prove, that the quantity of work which may be obtained from a laborer or drudge, is liable to be affected as much by the injurious treatment he receives, as by the idleness in which he may be permitted to indulge. When this drudge is a slave, no motive but fear can operate upon his diligence and attention. A constant inspection is, therefore, absolutely necessary, and a perpetual terror of the lash the only prevention of indolence; but there are certain bounds perscribed, even to the power of the lash; it may force the unhappy victim to move, because the line of distinction between motion and rest, action and repose, is definite; but no punishment can compel the laborer to strenuous exertions, because there is no measure or standard of activity. A state of despair and not of industry, is the never-failing consequence of severe chastisement; and the constant repetition of the torture only serves to blunt the sensibility of the nerves, & disarm punishment of its terrors. The body is injured, and the mind becomes as little willing as the limbs are able to exert."

Hume remarks, "I shall add, from the experience of our planters, that slavery is as little advantageous to the master as to the man. The fear of punishment will never draw so much labor from the slave, as the dread of being turned off, and not getting another service, will give a free man."

Burk observes, in his treatise on European Settlements, "I am the more convinced of the necessity of these indulgences, as slaves certainly cannot go through so much work as free men. The mind goes a great way in every thing, and when a man knows that his labor is for himself, and that the more he labors, the more he is to acquire; this consciousness carries him through, & supports him beneath fatigues, under which

he would otherwise have sunk."

"That the proprietors of West India estates," observes Dr. Beattie, "would be in any respect materially injured by employing free servants (if these could be had) in their several manufactures, is highly improbable, and has, indeed, been absolutely denied by those who were well informed on the subject. A clergyman of Virginia assured me, that a white man does double the work of a slave; which will not seem wonderful, if we consider that the former works for himself, and the latter for another; that by the law, one is protected & the other oppressed; & that in the article of food and clothing, relaxation and rest, the free man has innumerable advantages. It may, therefore, be presumed, that if all who serve in the colonies were free, the same work would be performed by half the number, which is now performed by the whole. The very soil becomes more fertile under the hands of freemen, so says an intelligent French author, (Le Poivre.) who after observing that the products of Cochin China are the same in kind with those of the West Indies, but of better quality, and in greater abundance, gives for a reason, that 'the former are cultivated by free men, the latter by slaves;' and therefore argues, 'that the negroes beyond the Atlantic ought to be made free.' 'The earth,' says he, 'which multiplies her productions with profusion under the hands of a free-born laborer, seems to shrink into barrenness under the sweat of the slave.'"

"It is an ill grounded opinion," says Franklin, in his Essay on the Peopleing of Countries, "that by the labor of slaves America may possibly vie in cheapness of manufactures with Great Britain. The labour of slaves can never be so cheap here, as the labor of working men is in Great Britain. Any one may compute it. Reckon, then, the interest of the first purchase of a slave, the insurance or risk on his life, his

clothing diet, & expenses in his sickness, and loss of time, loss by his neglect of business, (neglect which is natural to the man who is not to be benefited by his own care or diligence,) expense of a driver to keep him at work, and his pilfering from time to time, (almost every slave being, from the nature of slavery, a thief,) and compare the whole amount with the wages of a manufacturer of iron or wool, in England; you will see that labour is much cheaper there, than it ever can be by negroes here."

Koster, in his travels in the Brazils, observes, "The slave-trade is impolitic, on the broad principle that a man in a state of bondage, will not be so serviceable to the community as one who acts for himself, and whose whole exertions are directed to the advancement of his own fortune; the creation of which, by regular means adds to the general prosperity of the society to which he belongs. This undoubted and indisputable fact must be still more strongly impressed on the mind of every one who has been in the habit of seeing the manner in which slaves perform their daily labor. This indifference, and the extreme slowness of every moment, plainly point out the trifling interest which they have in the advancement of the work. I have watched two parties laboring in the same field, one of free persons, the other of slaves, which occasionally, though very seldom, occurs. The former are singing, joking, and laughing, and are always actively turning hand and foot; whilst the latter are silent, and if they are viewed from a little distance, their movements are scarcely to be perceived."

Hull, adverting to the pernicious effects of slavery in the southern states of North America, observes, "Experience shows that the quantity of labor performed by slaves, is much below that of an equal number of free cultivators.

An intelligent American gentleman, to whom queries on this subject were sent out, remarks, "I have in one of my answers, exposed the effect of slave-cultivation on the soil of our country, and on the value of real estate. I will here further observe, that independently of this, there is no fact more certainly believed by every sound mind in this country, than that slave labor is abstractedly in itself, as it regards us, a great deal dearer than labor performed by free men; this is susceptible of clear proofs."

It is observed by Mr. Ramsay, who had twenty years' experience in the West Indies, "I am firmly of opinion, that a sugar plantation might be cultivated to more advantage, and at much less expense, by laborers who were free men than by slaves." Dr. Dickson, who resided in Barbadoes as secretary to the late Hon. Edward Hay, the governor of that island, observes, in a letter published in his valuable work on the Mitigation of Slavery, "You need not be informed, that it has been known for many ages, by men of reflection, that the labour of slaves, whether bought or bred, though apparently cheaper, is really far dearer in general than that of free men." "The arguments which support this conclusion, as applicable to modern Colonial slavery, were long ago assented to and exemplified by men intimately acquainted with and interested in the subject." In another letter in the same work, he gives "a calculation made under the guidance of M. Coulomb, an able mathematician and experienced engineer, who for many years conducted extensive military works both in France and the West Indies, and has published the result of his observations." From this he infers, "that field slaves do only between a third and a half of the work despatched by reluctant French soldiers, and probably not more than a third of what those very slaves would

do if urged by their own interest, instead of brute force, as Mr. Steele experienced." In speaking of Mr. Steele's experience in another place, he remarks, "He has ascertained as a fact, what was before known to the learned as a theory, and to practical men as a paradox, *That the paying of slaves for their labor does actually produce a very great profit to their owners.*" Again, this able and experienced writer observes, "The planters do not take the right way to make human beings put forth their strength. They apply main force where they should apply moral motives, & punishments alone where rewards should be judiciously intermixed. And yet, strange to tell, those very men affirm, and affirm truly, that a slave will do more work for himself in an afternoon, than he can be made to do for his owner in a whole day or more. Now what is the plain inference? Mr. Steele, though a stranger in the West Indies, saw it at once, and resolved to turn it to account. He saw that the negroes, like all other human beings, were to be stimulated to permanent exertion only by a sense of their own interests, in providing for their own wants and those of their offspring. He therefore tried rewards, which immediately roused the most indolent to exertion. His experiments ended in regular wages, which the industry he had excited among his whole gang, enabled him to pay. Here was a natural, efficient, and profitable reciprocity of interests. His people became contented; his mind was freed from that perpetual vexation, and that load of anxiety, which are inseparable from the vulgar system, and in little better than four years, the annual nett clearance of his property was more than trippled."

"I must additionally refer," remarks the same intelligent writer in another place, "to an excellent pamphlet, entitled *Observations on Slavery*, published in 1788, and now out

of print,) by my late worthy friend Dr. James Anderson, who shows that the labor of a West India slave costs about thrice as much as it would cost if executed by a free man. Taking another case, he demonstrates that the labour of certain colliers in Scotland, who, till our own times, were subjected to a mild kind of vassalage, regulated by law, was twice as dear as that of the free men who wrought other coal-mines in the same country, and thrice as dear as common day labour."

It is observed by Mr. Botham, "It may be desirable to know that sugar, better and cheaper than in our Island, is produced in the East Indies by free laborers. China, Bengal, & Malabar produce quantities of sugar and spirits, but the most considerable estates are near Batavia. The proprietor is generally a rich Dutchman, who builds on it substantial works. He rents the estate off (of 300 or more acres) to a Chinese, who superintends it, and re-lets it to free men in parcels of 50 or 60 acres, which they plant at so much per pecul (133 1-2 lbs.); of the sugar produced. The superintendant collects people to take off the crop. One set, with their carts and buffaloes, cut the canes, carry them to the mill and grind them; a second set boils the sugar, and a third set clays and baskets it for the market; all at so much per pecul. Thus the renter knows what every pecul will cost him. He has no unnecessary expense; for when the crop is over, the last men go home; and for seven months in the year, the cane-planters only remain, preparing the next crop. By dividing the labor it is cheaper and better done. After spending two years in the West Indies, I returned to the East in 1776, and conducted sugar works in Bencoolen on similar principles with the Dutch. Having experienced the difference of laborers for profit and laborers from force, I can assert

that the savings by the former are very considerable. By following as nearly as possible the East India mode, and consolidating the distilleries, I do suppose our sugar Islands might be better worked than they now are, by two-thirds, or indeed one-half, of the present force. Let it be considered how much labor is lost by overseeing the forced laborer, which is saved when he works for his own profit. I have stated with the strictest veracity, the plain matter of fact, that sugar-estates can be worked cheaper by free persons than slaves."

"Marsden, in his history of Sumatra," says Dr. Dickson, "highly commends Mr. Botham's management of the sugar works at Bencoolen by free laborers, and says, that 'the expenses, particularly of the slaves, frustrated many former attempts of the English to cultivate the sugarcane profitably at that place.

I think we might safely infer, from the preceding particulars, that, under ordinary circumstances, the labour of free men is cheaper than that of slaves; but there are many other considerations which strongly confirm this conclusion.

If slave labor were cheaper than free labor, we should naturally expect that, in a state where slavery was allowed, land, *ceteris paribus*, would be most valuable in the districts where that system prevailed; and that in two adjoining states, in the one of which slavery was allowed, and in the other prohibited, land would be least valuable in the latter; but the contrary is notoriously the fact. In a late communication from America on this subject, from an intelligent observer, it is remarked: "The system of slave cultivation, as practised in the United States of America, has likewise a most destructive effect on the soil of our country. The state of Maryland, though a slave state, has comparatively but few slaves in the upper or western

part of it; the land, in this upper district, is generally more broken by hills and stones, and is not so fertile as that on the southern and eastern parts. The latter has also the advantage of being situated upon the navigable rivers that flow into the Chesapeake Bay, and its produce can be conveyed to market at one-third of the average expense of that from the upper parts of the state; yet, with all these advantages of soil, situation, and climate, the land within the slave district will not, upon a general average, sell for half as much per acre as that in the upper districts, which is cultivated principally by free men. This fact may be also further and more strikingly illustrated by the comparative value of land within the states of Virginia and Pennsylvania, the one lying on the south, and the other on the north side of Maryland; the one a slave, the other a free state. In Virginia, land of the same natural soil and local advantages, will not sell for one third as high a price as the same description of land will command in Pennsylvania. This single, plain, incontrovertible fact speaks volumes upon the relative value of slave and free labor, and it is presumed renders any further illustration unnecessary." [To be continued.

The exertions now making in the world to promote the great interests of humanity, cannot be regarded with indifference. That there is an advancement in public opinion, in favor of pacific principles, cannot be doubted—and this advancement is taking place in all denominations.

At no remote period the slave trade was carried on as legal commerce—It is now regarded as the highest crime. And slavery itself, we may reasonably hope, is drawing to a close. Ed.

Erratum In page 38, 2d column, 16th line from the top, for 'History of the WILDERNESS,' read, History of the WALDENSES.